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ALSO I AM LORD OF THE SILENCE.

Know thou not that in the hour 'ere I claim thee as mine own, silence will fall upon thy lips? Why, therefore, complain of this? Thy heart is opening, and into it flows the heavy tide of the world's pain and sorrow.

This shalt thou sweeten with the wine of life—found in the secret chalice deep within—and send it forth again, sparkling with love and joy, to mingle its living current with the dead sea of the world's life. Yet, of these living waters, no drop shalt thou drink until thine initiation is accomplished.

The world's joy as also its sorrow are henceforth thine.

But the gladness and laughter of the world's Heart will not rejoice nor lighten thine own, and though thy heart contain the full measure of its sorrow and pain, yet must it not faint under the heavy load, but stronger and stronger grow.

Deeds, not words, shall I require of thee.

And in these days of waiting, silent and in darkness I remain.

Yet the time cometh when I thy Soul shall speak, the seal upon thy lips be broken and my words of Wisdom issue forth.

The world may marvel, but forget not 'tis I, not thou, who speaketh.

E. D. P.

THE ABUSES AND DOWNWARD WAYS OF SCIENCE.

Goethe says in his "Faust": "Reason and science are the greatest gifts possessed by mortal man." The light of truth absolute, shining in his soul by the power of intuition belongs to a higher and immortal state and not to that which is mortal in man. The reflection of that celestial light is called "reason"; it endows man with his reasoning powers and from their application grows his science, and as everything, when it once becomes the possession of a person, may be used by him or her either for a good or evil purpose, so this power of reasoning may be a means to aid him on his way to perfection, or to degrade him below the level of brutes. As long as he clings to the divine light of wisdom, which is the source of all knowledge, because it is the direct recognition of absolute truth from which all relative knowledge is generated, this holy light will be his guiding star to show him the way out of the darkness of ignorance; but if he turns away from that source of all good and uses his reasoning powers without that superior guidance, his reason, joined by self-conceit, will become a will o' the whisp, leading him into the swamps of delusion and by kindling the fires of passion, into the flames of hell.

The foundation stone of all personal knowledge is *curiosity*. Without the desire to know there would be no attempt at observation and reasoning. It is a legitimate faculty. If the mythical Eve had not been curious to taste the fruit of the tree of knowledge of good and evil, primordial man would never have left his paradisiacal state and never stepped upon the ladder to individual development and progress. From curiosity springs the *desire for its gratification*. This is also perfectly natural, and while its motive power is noble and spiritual, it will be the source of his efforts to penetrate into the mysteries of nature and to study the wonders of the universe. A legitimate pursuit of scientific knowledge cannot be otherwise than elevating; it fills the soul with higher aspiration and with admiration for that divine power which called the universe into objective existence.

But if the spiritual aspect of nature is forgotten and "matter" placed upon the throne to be worshipped as the supreme being; if the divine law of wisdom is disregarded and blind chance considered to rule, then enters the devil of self-conceit and greed for knowledge that seeks *gratification at any cost*. From this state arises that class of would-be-seekers for truth, who having become lost to God, fancy themselves to be gods; having lost all sense of spirituality, holiness and sanctity or "religious feeling", are no more capable of recog-

nizing anything spiritual or holy in nature or in any creature, and their greed for the gratification of their scientific curiosity and personal ambition leads them to the *desecration of nature,* and by doing this they are degrading themselves.

Even in physical matters science would make a far greater progress, if men would consent to recognize the spiritual aspect of all the forces of nature and understand that behind each mechanically acting power is an intelligence from which the physical force takes its origin; but when we come to beings in which sensation and self-conscious life are manifest, this ignorance is the cause of infinite harm. Therefore the greatest degradation of science is to be found among certain anatomists, physiologists, biologists and all those who deal with the phenomena of life after they have lost all regard for its sacredness. The medical student directing his whole attention exclusively to the physical body and its functions and being ignorant of the fact that this body is only the vehicle of the spirit, the dwelling place of the soul and temple of the divine inner man, acquires the habit of dealing with it without respect or reverence and loses all sense of modesty and shame. Having been taught that there is no "soul," he regards the corpse as a man in whom the functions of life have ceased and after he has once become accustomed to treat such a "dead person" in his dissecting room in the most brutal manner, which differs in no way from unlawful desecration of corpses, he soon finds pleasure in treating living beings in a similar manner. Thus from the desecration of nature to the *pleasure of vivisection* there is only one step, and only one more from the vivisection of animals to the vivisection of human beings; for the love of cruelty having once grown and the sense of pity and charity paralyzed, there is nothing to stop a degraded person from committing any crime for the purpose of gratifying his desire for knowledge and fame, unless it is the fear of the law of the country.

There is no crime, however horrible it may be, for which not some excuse may be invented, and thus it happens that the abomination of vivisection of animals, in spite of its evident uselessness, is not only tolerated but even publicly patronized under the pretext that something might perhaps be discovered thereby which could be beneficial to the corporeal well-being of mankind, and it would be useless to attempt to convince those, who know nothing about the sacredness of life, that even if the claims of the vivisectors were true, man had no right to sacrifice the higher principle of life to the lower principle of matter.

The vivisection of human beings is at present not openly permitted by law, but it begins to be universally practised. Occupants of poorhouses and hospitals, orphan children and prisoners are submitted to "scientific experiments" by injecting syphilitic and cancer poisons into their bodies and exposed to different kinds of tortures and death, for the gratification of scientific curiosity. One "doctor of medicine", whose stupidity we admire, even honestly confesses in one of the medical journals, that in his hospital children of poor people are used for such experiments, "because calves are too expensive."

From the love of vivisection to the mania for torturing and murder for the sake of the pleasure derived therefrom there is only another step. Perhaps "Jack the Ripper" was only the outgrowth of scientific curiosity, and Giles de Rey, Marechal of France, who, within a couple of years tortured to death in the most horrible manner several hundred women and children, was also in the beginning nothing else but a "scientist," wishing to come into the possession of forbidden knowledge at any price.

Such are the natural consequences if the thirst for knowledge exceeds the limits drawn by true religion, and there is no other remedy to prevent them, except that science becomes enlightened by the light of religious knowledge and recognizes that higher aspect of man, which is shown by the teachings of Theosophy.

FRANZ HARTMANN, M. D.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE GUARDIAN OF THE GATE.

"Seeking the gifts of the gods, Vajashravasa of old offered up all his possessions. He had a son, by name Nachiketas. While the cattle were being led up for the sacrifice, aspiration entered the boy. He pondered thus:

" 'They have drunk water, they have eaten grass, they have given their milk, they have lost their strength. Joyless worlds verily he gains, who offers only these.'

"He spoke to his father, saying: 'To whom wilt thou give me?' A second and a third time he asked him.

"His father answered: 'To Death I give thee!'

"Nachiketas pondered: 'I go before many that shall follow

after. I go in the midst, since many have gone before. What then is this work of Death, which he will work on me to-day?

"'Look forward: as it was with those who went before—look backward—so shall it be with those who follow after. As corn, a mortal ripens; as corn he is born again.'

"Nachiketas, coming to the House of Death, stood at the door, thus meditating: 'When a pure guest enters, the Fire-god enters the house; therefore they give him the greeting of peace. Bring water, therefore, for thy guest, O Death, son of the sun!

"'Hopes and expectations, friends and kindly speech, sacrifice and purification, sons and cattle,—it destroys all this for the man of little wisdom, in whose house a pure guest is not welcomed with food.'

"After three days Death returning addresses him: 'For the three nights thou hast dwelt in this house of mine without welcome of food, thou a pure guest, and worthy of all honor—honor to thee, guest, may it be well with me—therefore against this, choose thou three wishes!" *Katha Upanishad.*

From the House of Death in the great times of old, to a magic-lantern show in these lesser days, is a long cry; yet there is the same moral, and a sound one, underlying both: a moral we have need of, at this present time. Let us take the modern instance first.

When a good lantern has been found, with a perfect light, a picture full of color and detail, and a white screen to throw it on; when, finally, one who understands these things is there to handle the lantern, and an audience is gathered, eager to see the show, there is yet one chief condition to fulfill, without which all the rest is futile, and can only lead to portentous failure. The darkness must first be complete.

Even when the light is at its brightest, perfectly focussed and centered upon the screen, so that the rays are already painting their picture there, and carrying it thence into the very eyes of the waiting audience, unless all other lights be quite cut off, they may receive those rays for ever on their very nerves of vision, and yet see nothing, nor know that there is anything there to see. And even after they have had clear vision of the picture, if other lights be suddenly turned on, it instantly vanishes; and even though the very same rays are still pouring into their eyes, they will see nothing at all, until darkness once more brings back the revelation.

I have used this image already, to point one moral of the occult world; to suggest the word of an enigma which has caused many

to stumble. The riddle is, our forgetfulness of former births. The answer is, that the memory of them, and of them all, is with us even now, in pictures as vivid as any magic-lantern show, endowed with movement and with living voices, with a sense of by-gone years which yet dwell with us forever. Yet we see nothing, for our eyes are blinded by the day-light, and by our own lamps and candles which shut out that finer light.

Perfectly true for the memory of past births, this image is of far wider application, extending indeed to our whole life in the occult world, to all that follows after our regeneration. It is true for our whole inheritance in the Real, for all the wisdom and immortal will that wait for us, in the day of our initiation. We can only inherit when the lights that blinded us cease to enter our eyes, for we can only then see where lies our inheritance. The truth is as inexorable as it is simple. We cannot feel the immortal world of will, until we have come forth from the dominance of sensation.

The purpose of the Life is to make us present immortals: strong, exultant, creative. But we must first put from us two things: our lust of sensation, and the assumption that something is due from the world to our personal selves. Either one of these will shut us out altogether from the kingdom. The lust of sensation bars the way, because it is a condition of utter weakness, of dependency and fear; the dread that our beloved sensation may cease, puts us at the mercy of every chance of fate, and we are constantly pre-occupied with the fear that we shall be robbed. This is not the mood of the creative gods.

The other barrier, our demand on the world for consideration and tribute, based on what grounds one knows not, is even more absolute. Perpetually waiting for what is to come to us from without, whether wealth or fame or whatever it be, we keep away from us the real truth, that all things must come to us from within; we are to be enriched, not by the tributes of the world, but by our own creative power. The one source may grow weaker, and cease. The other grows stronger for ever. The receiver of tribute is ever dependent on his tributaries, but the creator is king.

The vital truth then, the heart and soul of our new life, is this: we are to live directly from the will in us, bringing it to bear on the outer world of natural powers, on our other selves, and on our own inner world. We are to find our sense of strength in that, and not in our sensations or emotions. We are to have the sense of strength through the immediate presence of the will, and not

through our outward possessions, nor because other people tell us we are strong. For that is why we seek wealth: to see ourselves mirrored large in the world's admiring eyes, that thereby we may come to believe in our own wealth. But the great sea of will lies behind us, ready to serve and strengthen us endlessly; ready to pour living divinity into our works and days, until all becomes changed to the likeness of the immortals. Our whole being is to pass through the furnace of regeneration, so that we shall awake, and arise to a new universe, founded and based upon the immortal will, wherein the material world hangs suspended like a colored cloud.

We are to found ourselves inwardly on our immortal part, and to build our whole lives on that, in fearless faith, in perfect power. From being merely receptive of the waves of material life, we are to become receptive of the sea of immortal will, drawing it into us from above, gathering immediate strength direct from the great Life, and fearing not to claim our divine inheritance in the Power. All the tides of the immortal ocean are with us now, in our attempt and aspiration, but not for long. It is ordained that the immortal waters shall soon flow out again to the everlasting silence and peace.

These good things we have told ourselves, and our better part knows that they are true. But there is another part in us, the old realm and domain of original sin, including more of us than we would have the archangels know, which refuses to believe at all in the radiance and the realm, lamenting that the goods we had are taken away, while the new things promised us are phantoms, shadows in the mist; and so between these two voices we fall into much sadness and sorrow.

This sadness which comes to us, on the heels of departing sensuality, and when we have had the grace to grow ashamed of our vain self-esteem, has long been known as the Guardian of the Gate. It is a mood we must meet and pass through, if we are to stay beside the mystic portal until the lingering lord within returns. It is the darkness our eyes must grow used to, before they can gain the vision of the better light. And as the aspirant of old waited three days and three dark nights at the door of Death, so must we wait, till the noise and turmoil of the senses ceases somewhat from our ears; till a truer estimate of our little personalities opens the way for a right estimation of our coming divinity. And as the aspirant of old received the gift of immortal wisdom, immortal power, and immortal joy; so too shall we receive, if we but endure

the darkness,—that darkness which comes to us in mercy, to prepare our eyes for the blinding sunrise of the Life.

The sadness of waiting is as inevitable, as little to be escaped, as little to be lamented, as the weariness which comes over the tired nerves of the voluptuary, when he repents him, and turns from his wicked ways. And it sometimes befalls that the penitent repents of his repentance, and returns once more to cull the sweets. Many who have painfully reached the door of imperious Death, the Lord of Initiation, have fled again before the third day, when he should return, unable to endure the darkness, frightened by the silence, and so sinking down again in the sensual sea. And much has been written in a very tragical tone of the sadness of waiting, so prone are we mortals to self-pity; yet there is no true tragedy here, unless convalescence be tragic. The true tragedy is, not to have the courage to wait. The waiting is indeed our only hope. For except across this valley of the shadow, we cannot come to the hills of light. Only by virtue of the darkness can we catch the rays of the rising sun.

We are well through the shadow now, and the day of our dawning is at hand. Hidden hands have led us far through the mysterious valley, without our knowing it; we are close to our journey's end. But we shall not therefore escape the shadow-land of sorrow, the dim days of lamentation, the misery of waiting at the door. Therefore we do well to fortify our hearts with courage and endurance, to clear our thoughts and strengthen them by the understanding that these things must be so, and the reason why they must so be, for only those who endure to the end will see salvation; the crown of life is for none who are not faithful to death.

Our souls have been led back from the world of daylight, from the surging sea of sensuality, to the very threshold of the everlasting doors, and we stand waiting without. We are still not perfectly inured to the darkness which alone can fit us for the light, and we would not be veritable children of men if we did not mark our time of waiting with dirges for the days that are dead, and elegies of regret for the sensual world we must leave behind us.

People sometimes say they have given up sensuality, and yet come into no true revelation. Yet this is a mere confusion of words. All our outward life is sensual; all life that depends on receiving from without, instead of creating from within; and there is little to choose between the slave of fine emotions and the slave of coarsest stimulants of sense. In truth, the latter is more likely

to turn back from the error of his ways, as he is less subtly and deeply corrupted. Vanity is a far more deadly evil than sensuality; and vanity, in its essence, is a claim for consideration and tribute to be paid to our personal selves, something due to the fine and worthy persons we esteem ourselves to be. The sense of grievance that goes with this claim would be comical, were it not such a deadly sign of weakness, such a barrier to the birth of the will. All the middle life in us which advances these claims must be broken down, before the will can flow clear through. We must outlive the sense that our daily lives and our personal selves are so portentously real, before we can open the door of the soul, and enter into life eternal.

Therefore before we complain against the gods, and magnify the sorrows of our waiting, we would do well to see whether we are perfect in these two things: whether the desires that dwell in the heart have been let go, and all personal vanity forgotten. And then let us be of good courage, waiting on the coming of the gods.

"HE DESCENDED INTO HELL."

The passage translated at the beginning of the Oriental Department, from the *Katha Upanishad,* tells the very same story which was embodied hundreds or thousands of years later, in the Apostles' Creed. The Father sends the Son forth as the sacrificial victim. The Son is delivered up to Death, and descends into the House of the Dead, rising again the third day.

But the story is older still. It is the outline of every rite of Initiation, whether in India, in Chaldea, or in Egypt. It is even older than all these: older than the Mysteries, which are as old as man; for it is the story of the Descent of the Soul.

The Soul is the son of the Eternal, which has descended into Hell, into the House of Death, where we all live, and which we all inhabit even now. We are the spirits in prison, to whom the Messenger was sent. The three days of our dwelling there, are past, present, future; the three mirages into which we break the everlasting Now.

But it is not only written that the Son descended; it is written that he rose again from among the Dead, the dead in sensuality and futility. It is written that the Son ascended again, learning the lesson of the great Initiator, Death, who is the veiled Genius of Life.

And in every land, whether it be Chaldea or Egypt or India, or wherever the Mysteries have dwelt in outward sanctuaries and shrines, the rite closes with the words: "Awake! Arise!" or be forever fallen.

C. J.

RELIGION AND RELIGIONS.

By Count Leo Tolstoi.

(Reprinted.)

I.

You have asked me what I understand by the word religion; and whether I consider morality, independent of religion as I understand it, possible. I shall try to the best of my ability to answer these supremely important and admirably formulated questions as well as possible.

Among the great majority of the cultured class to-day, it is considered as proved that the basis of every religion is a personification and deification of the mysterious forces of nature, arising out of a superstitious terror of these forces of nature, and abowing down before them.

This opinion is accepted without criticism, on faith, by the cultured classes of our time, and not only meets with no opposition from men of science, but even, for the most part, finds amongst them its strongest supporters. If at rare intervals voices, like Max Muller's and others, are raised in opposition, voices attributing to religion another origin and purpose, these voices are neither heard nor heeded in the general and unanimous recognition of religion as an outgrowth of superstitution. Not long ago, in the beginning of the present century, the foremost men of the time, even if they denied Catholicism and Protestantism, as the Encyclopedists did, at the end of the last century, still none of them denied that religion in general was and is an indispensable condition of life for everyone. Not to mention the Deists, like Bernardin de St. Pierre, Diderot and Rousseau, Voltaire built a monument to God, and Robespierre appointed a festival to the highest Being. But in our times, thanks to the light-minded and superficial teaching of Auguste Comte, who, like most Frenchmen, sincerely believed that Christianity is nothing but Catholicism, and hence saw in Catholicism a full realization of Christianity, it has been decided and accepted by the cultured class, always ready and willing to accept the very lowest propositions, it has been decided and recognized that religion is only a well-known and long-exhausted phase of human development. It is recognized that humanity has already lived through two periods—the religious and the metaphysical, and has now entered the third and highest, the scientific, and that all manifestations of religion among men are only a survival of a once necessary spiritual organ of humanity, which has long ago lost its purpose and meaning, like the nail on the horse's fifth toe. It is recognized that the

reality in religion consists in the terror called forth by the mysterious forces of nature, the recognition of imagined beings, and a bowing down before them, as Democritus thought in antiquity, and as the newest philosophers and historians of religion affirm.

But, not to mention that a recognition of supernatural beings, or being, did not and does not always arise from terror of the mysterious forces of nature, as is proven by hundreds of the very foremost and most highly educated men of the past, the Socrates, the Descartes, the Newtons, and like men of our own time, who recognized the highest supernatural Being in no wise from terror of the mysterious forces of nature, the affirmation that religion grew out of men's superstitious terror of the mysterious forces of nature in reality gives no answer to the main question, whence arose the representation of invisible, supernatural beings in men's minds?

If men had feared thunder and lightning, then they would have feared thunder and lightning; but why should they have invented an invisible supernatural being, a Jupiter, who dwells somewhere and sometimes hurls thunderbolts amongst the people?

If men had been awe-struck at the sight of death, then they would have feared death; but why did they "invent" the souls of the dead, with whom they began to enter into imagined relations? People might have hidden, from fear of thunder, they might have fled from death, through horror of death, but they invented an eternal and powerful being whom they feel dependent on, and living souls of the dead, not from fear only, but from some other reasons. And in these reasons, clearly, consists the reality of what is called religion. And, besides this, everyone who, if only in childhood, has experienced religious feeling, knows from his own experience that this feeling was always called up in him, not by terrible outward material appearances, but by an inward recognition of his own insignificance, loneliness, sinfulness, which had nothing in common with dread of mysterious forces of nature. Hence anyone may discover, both by external observations and by personal experience, that religion is not a bowing down before gods called forth by a superstitious dread of the mysterious forces of nature, rightly belonging to men only at a certain period of their development, but something entirely independent of dread, and of the stage of men's culture, something that cannot be done away with by any development of enlightenment, since man's recognition of his limitation in the midst of a limitless universe, and of his sinfulness—his not having fulfilled all that he might have and ought to have done, but has

not done—, always existed and always will exist while man remains man.

In truth every man, as soon as he grows out of the animal condition of infancy and early childhood, during which he lives guided only by the demands made on him by his animal nature, every man wakening to reasoning consciousness cannot but remark that all around him lives, renewing, undying, and incessantly obeying one clear eternal law; and that he alone, recognizing himself as separate from the whole living world, is destined to death, to vanish in limitless space and endless time, and to a torturing consciousness of responsibility for his faults—to a consciousness that, acting ill, he might have acted better. And, understanding this, every reasonable being cannot but fall athinking, and asking himself:—to what end is his momentary, indefinite, and wavering existence in the midst of this eternal, strongly defined, and endless world? On entering real human life, a man cannot pass this question by.

This question stands perpetually before every man, and every man must give it one or another answer. And it is exactly the answer to this question that makes the reality of every religion. The reality of every religion consists solely in the answer to the question,—to what end do I live, and what is my relation to the endless world surrounding me?—For all the metaphysics of religion, all teaching about deities, about the origin of the world, are only signs accompanying religion, and differing according to geographical, ethnographical, and historical conditions. There is no religion, from the loftiest to the coarsest, that had not as its foundation this fixing of the relation of man to the world that surrounds him, or to its first cause. There is no religious rite, however coarse, and no cult, however refined, which has not this same foundation. Every religious teaching is the expression, by the founder of the religion, of the relation in which he recognizes himself, as a man, and, in consequence of this, all other men, as standing towards the universe, or towards its source and first cause.

Expressions of these relations are manifold, according to the ethnographical and historical conditions in which the founder of the religion and the people that accepts it find themselves; and moreover these expressions are interpreted differently and disfigured by the followers of the teacher, generally hundreds and sometimes thousands of years, in advance of the understanding of the masses; hence of expressions of man's relation to the world—of religions—there are seemingly very many; but, in reality, of fundamental relations of man to the universe, or to its source, there are only three:

the primitive personal; the pagan social; and the Christian, or divine.

Speaking strictly, of fundamental relations of man to the universe, there are only two: the personal, consisting in a recognition of the purpose of life in the well-being of the personality, taken separately, or in union with other personalities; and the Christian, that recognizes the purpose of life as a service of the Power that sent man into the world. For the second relation of man to the universe —the social—is in reality only an extension of the first.

The first of these relations, the oldest of all, now met with among people standing on the very lowest step of development, consists in this, that man recognizes himself as a self-sufficing being, living in the world to obtain the greatest possible amount of personal well-being in it, independently of how much the well-being of other beings may suffer thereby.

This first relation to the universe, in which every child finds itself on entering life; in which humanity lived in the first, the pagan, stage of development, and in which many separate individuals of coarse moral fibre, and savage peoples, still live,—is the source from which all ancient pagan religions spring, as well as the lower forms of later religions in their corrupted form; as Buddhism, Tao-ism, Mahomedanism, and others. Buddhism, although demanding from its followers a renunciation of the good things of the world, and even of life itself, is founded on this same basis of the self-sufficing personality destined to well-being, and its relation to the world around it, only with the difference that pure paganism recognizes the right of man to enjoyment, while Buddhism recognizes his right to the absence of suffering. Paganism holds that the world must afford enjoyment to the personality; Buddhism holds that the world must disappear, since it causes the suffering of the personality. Buddhism is thus only negative paganism. From the same relation to the universe, the newest spiritism, which has as its basis the preservation and continued well-being of the personality, also takes its rise. All pagan cults are deifications of beings who follow personal enjoyment exactly as men do; all offerings and prayers for the gifts of earthly well-being spring from this same relation to the universe.

The second pagan statement of man's relation to the universe, the social, which raises them to the next stage of culture, the relation which is the peculiar property of those who have reached manhood, consists in this, that the meaning of life is recognized, not in the well-being of a single, separate personality, but in the well-being of a certain group of personalities, a family, a tribe, a nation,

even the whole of humanity, as in the attempted religion of the Positivists.

The purpose of life, in this relation of man to the universe is transferred from the personality to the family tribe, or nation, to a certain group of personalities, whose well-being is thus recognized as the aim of existence. From this relation spring all the patriarchal and social religions of the same character, the religions of China and Japan, the religion of the Chosen People—the Hebrews—the imperial religion of the Romans, and the proposed religion of Humanity, of the Positivists. All forms of ancestor worship, in China and Japan, the worship of the Emperor in Rome, are built on this relation of man to the universe.

The third relation of man to the universe, the Christian, that in which every old man involuntarily feels himself, and which, in my opinion, humanity is now entering, consists in this, that the meaning of life is recognized by man, no longer in the satisfaction of his personality or the satisfaction of a certain group of people, but only in service of the will which produced him and the whole world, not for their own purposes, but for the purposes of this Will. From this relation to the universe arose the highest religious teaching we are acquainted with, the beginnings of which already existed among the Pythagoreans, the Therapeuts, the Essenes, the Egyptians, the Persians, the Brahmans, the Buddhists, and the Tavists, in their higher representatives, but which has received its fullest and highest expression only in Christianity, in its true, uncorrupted meaning.

All possible religions whatsoever inevitably fall under one of these three relations of man to the universe. Every man who has risen above mere animalism, inevitably recognized one of these three relations, and in this recognition consists the true religion of every man, quite regardless of the confession to which he professes a nominal adherence.

Every man must infallibly represent the relation of the universe to himself in some way or other, because a reasoning being cannot live in the universe that surrounds him, without having some relation or other to it. And since of such relations to the universe, worked out by humanity, and known to us, there are three only every man inevitably accepts one of the three existing relations, and whether he will or no, belongs to one of the three fundamental religions among which the whole of humanity is divided.

And therefore the widely extended conviction of people of the cultured class in Christendom, that they have raised themselves to such a height of development that they no longer need any religion

at all, and have no religion, in reality arises from the fact that these people, not recognizing the Christian religion, the only religion which is proper to our time, really retain a lower religion, either the social, or the primitive pagan religion, without knowing it themselves. A man without a religion, that is, a man without a relation to the universe, is as impossible as a man without a heart. He may not know that he has a religion, just as he may not know that he has a heart, but, just as he cannot live without a heart, so he cannot live without a religion. Religion is the relation in which a man recognizes himself towards the limitless universe that surrounds him, or towards its source and first cause; and a reasonable being cannot but find himself in some relation to the universe.

But you will say, perhaps, that the ascertaining of man's relation to the universe is the business not of religion, but of philosophy, or of science in general, if philosophy be regarded as a part of science. I do not think so. I think, on the contrary, that the proposition that science in general, including philosophy as a part of science, can ascertain the relation of man to the universe, is completely false, and serves as the chief reason of the confused understanding of religion, science and morality which exists in the cultivated classes of our society.

Science, including philosophy, cannot ascertain man's relation to the limitless universe, or to its source, for one sufficient reason, that, before any philosophy or science could arise at all, there must have existed already one or other relation of man to the universe, since, without this, no activity of thought is possible.

Just as a man cannot find the direction in which he ought to move—and every movement inevitably takes place in some direction —by means of any movement whatsoever; in exactly the same way it is impossible, by means of the intellectual work of philosophy or science, to find the direction in which this work ought to be done: every activity of the intellect inevitably takes place in some already given direction. And the direction for every intellectual activity is always pointed out by religion. All philosophies known to us, from Plato to Schopenhauer, inevitably followed the direction given to them by religion. The philosophy of Plato and his successors was a philosophy of paganism, investigating the means of obtaining the greatest possible well-being for the single personality, as well as for groups of personalities, in kingdoms. The philosophy of the Middle Ages, which springs up from the same pagan understanding of life, investigated the means of salvation for the personality, that is, the obtaining of the greatest possible well-being for

the personality in a future life, and only in its theocratic essays treated of the construction of society.

Recent philosophy, whether Hegel's or Comte's, has as its basis the Social-religious understanding of life. The pessimistic philosophies of Schopenhauer and Von Hartmann, wishing to free themselves from the Hebrew religious world-concept, involuntarily took the religious foundation of Buddhism. Philosophy always was and always will be simply an investigation of what follows from the relation of man to the universe, ascertained by religion, since, until this relation is established, the material for philosophic investigation does not exist.

In exactly the same way, positive science, in the strict sense of the word, always was and will be nothing more than the investigation and study of all subjects and manifestations subject to examination, in accordance with a given relation of man to the universe established by religion.

Science always was and will be, not the study of "everything," as men of science now naively believe, for this is impossible, since the number of subjects presented for investigation is endless, but only the study of what religion designates, in due order, and according to importance, from the whole endless number of subjects, manifestations, and conditions that are open to investigation. Hence there is not one Science, but as many sciences as there are degrees of the development of religion. Every religion selects a certain circle of the subjects offered for study, and hence the science of each separate period and people infallibly wears the character of the religion from the point of view of which it regards these subjects.

Thus pagan science, established during the period of the Renaissance, and flourishing in our society at the present day, always was and continues to be solely the investigation of all those conditions through which man gains the highest possible degree of well-being, and all those manifestations of the world which can provide it for him. The philosophical science of the Brahmans and Buddhists was always the investigation of the conditions in which man is freed from the sufferings that oppress him. Hebrew Science—the Talmud—was always solely the study and elucidation of the conditions which must be observed by a man in order to fulfil his covenant with God, and to preserve the chosen people at the height of its election. The truly Christian science, which is only beginning to be born, is the investigation of the conditions under which man may recognize the demands of the higher Will which sent him, and apply them to life.

(To be continued.)

QUESTIONS AND ANSWERS.

QUESTION 133. (*Continued.*)

Is marriage compatible with the highest spiritual attainments?

N. W. J. Haydon.—I think this question should be regarded as one of degree rather than as synthetic, in as much as it would be regarded and answered from a personal standpoint, and such answer would vary with each incarnation.

Now, although H. P. B. may state that initiates never marry, yet there is at least one exception—Paul, the Apostle, and the supposition that his life was one of celibacy, is controverted by the contemporary Hebrew customs. History shows that prior to Paul's conversion he was one of the Sanhedrim, and one essential to membership therein was the having been married, though the being a father was then no longer a necessity. It is therefore probable that Paul was single in the sense of his being a widower.

There are also other notable men who have publicly ascribed their progress in matters of the higher life to the assistance of their wives, for it seems to be the case that women while physically weaker are spiritually stronger than men, and the close companionship that marriage brings should therefore be very beneficial.

Moreover, these benefits are not for men only, they are mutual. The experiences of marriage must enlarge the intelligence of both sexes in a way that celibacy fails to effect, and though "a scientific basis for ethics" will clearly show why the latter state is right and natural for an accepted chela, yet for the rank and file of aspirants to that degree the same basis will also prove that "it is not good that man should be alone." Witness hereto the words written in 1 Cor. VII, 1-9, which read like those of experience. And again, from "The Light of Asia",

"Dear is the love, I know, of Wife and Child;
Pleasant the friends and pastimes of your years;
Fruitful of good Life's gentle charities;
False, though firm-set, its fears.

"Live—ye who must—such lives as live on these;
Make golden stairways of your weakness; rise
By daily sojourn with those phantasies
To lovelier verities.

"So shall ye pass to clearer heights and find
Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense,
Entering the Path. * * * "

Question 134.

Is it ever right to do evil that good may come of it, or to do injustice to a minority for the sake of a majority?

W. W.—The two parts of the question have no necessary connection, but both may be answered boldly in the affirmative, if due regard be had to the interpretation. No one has yet succeeded in drawing a hard and fast distinction between good and evil, and there is sound reason to believe that the terms are relative and not absolute, and like those in an algebraic formula, are capable under suitable conditions, of transposition and conversion.

As time advances standards change: "autre temps, autre moeurs," what is right at one time is wrong at another: what is one man's meat is another man's poison. What seems evil or good to-day is seen to-morrow to have been in fact the contrary. The distinction seems to be rather one of degree than of essence; of circumstance than of quality. An act is evil or good largely by reason of its motive, and not by reason of its effects—as a good act may do harm, and an evil one, good. The safe rule for each man is, that what his reason and conscience in their then state of development, convince him is wrong, it will surely be evil for him to do; and no causistry will protect him from the penalty of sinning against his Inner Light, be it a farthing dip or a refulgent lamp, and be the consequences what they may.

As to minorities, they are generally right and generally wronged. Politically and ethically, the greatest good of the greatest number, is a valid maxim and rule of action, and theosophically, the good of humanity takes precedence of the good of the individual. Since the best and wisest men are necessarily a minority, submission to the will and interests of the majority is an injustice rightfully imposed upon them; as at the other end of the line, the minority of dangerous criminals are properly deprived of their liberty for the good of the community, though their families suffer thereby. The minority of the moral, the intelligent and the educated must often sacrifice themselves and thereby suffer an injustice for the benefit of the greater number of their less enlightened brethren, as a wrong headed and perverse minority must be constrained for its own good, and for conserving the solidarity of humanity as a whole, and keeping all the elements in touch with each other.

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